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## Critical Notes

### I. ASSYR. *mûr-nisqi*, "WAR-HORSE"

In *AL*<sup>5</sup> (1912), p. 168*a*, Delitzsch states that *mûr-nisqi* means "noble (young) animal," and on p. 171*a*, *nisqu* is given with the meaning "selectness, nobility"; *aban nisiqti*="precious stones" (German *Edelsteine*; cf. our "noble metals"). But the common expression for "precious stones" is *abnu aqartu* (for *waqartu*)=Heb. *âvn yêqarâ*. In *BAL*, 105, I suggested for *nisiqu* the meaning "pearls," combining it with Arab. *nâsaqa*, "to file on a string," especially "to string pearls." *KB*, II, 16, *nisiqu* is followed by *binût tâmdîm*, "produce of the sea." The objections raised by Delitzsch (cf. *ZK*, II, 343) are not valid. *Nisqu ša šîšê* is a "string [i.e., a "drove" or "company"] of horses." *Nisiqu dupšarrûti* may mean "lineation of tablet-writing," i.e., inscribing of tablets with lines of writing, so that it has about the same meaning as *tikip santakke*. In post-biblical Hebrew the verb *takhâph* means "to join, be contiguous, follow immediately"; *têkhîphâ* signifies "immediate sequence." This Heb. stem *takhâph*, which means also "to sew together," appears in Arabic as *kâfata* (= *dâmma bâ'dahu ilâ bâ'qî*<sup>n</sup>) and *kâtaba* (= *xâraza*). The *p* instead of *b* is due to partial assimilation. *Kâtaba*, "to write" means originally "to line," i.e., to mark with lines, add one line after the other. For transposed doublets cf. the remarks on *ramâku* and *kamâru*=*makâru* (*AJSL*, XXXII, 1). Assy. *tikpu* (or *tipku*) is synonymous with *šîpu*=Syr. *šêhâphâ* (*AJSL*, XXVI, 17; not *šêhâphâ*, *GB*<sup>15</sup>, 777*a*) and post-biblical *šûrâ*, "line, row," which appears in Arabic as *sûrah*, "a course of stones in a wall" (Heb. *šûr*).

Assyr. *santakku* (*AL*<sup>5</sup>, 172*b*) should be written *santaqu*; it may be derived from *sanâqu*, just as Heb. *çantêrôth*, "spouts" or "nozzles," is connected with *çinnôr*, and modern Arab. *šahtâr*, "soot" with *šahhâr* (*JBL*, XXXII, 117). The primary meaning of *sanâqu* is "to string," i.e., to fasten with a string. This may mean "to tighten, bind, constrain, straiten." Assy. *sunqu*, "want, famine," means originally "stringency." *Nasâqu* is ultimately a transposed doublet of *sanâqu*=Arab. *dânuka* (cf. *GB*<sup>15</sup>, *s.v.* *çînôq*). *Šarru nasqu*=*šarru sanqu* (syn. *âšru*, *kanšu*, *šaxtu*), i.e., "a submissive, humble [lit. restrained] king." *Santaqu* may mean "string, line, row," and *tikip* (*AL*<sup>5</sup>, 181*b*) *santaqqe* may be a vertical series of lines, i.e., "a column" (Talmud. *daph*, plur. *dappîn*, which is the Sumer. *dup*, "tablet"; for the final *p* see *OLZ*, XVII, 454). *Çâbê santaqqê* may denote "soldiers in column," a column of troops. Delitzsch (*Sum. Gloss.*, 235) regards *santaqu* as a Sumerian loanword with the meaning "character, sign, figure,

number." *Asniq abri-ma* in the colophons means, it may be supposed, "I arranged in columns and revised." *Kima labirišu šaṭir-ma bārī* signifies "in accordance with its original written and revised."

In Lotz's *Tiglath-pileser* (1880), p. 147, Delitzsch explained *mār-nisqu*, "horse," as a compound of *māru*, "colt" (= Arab. *muhr*) and *nisqu*. *AL*<sup>2</sup> (1878), 12, 131, gave *murnisqu* as the equivalent of the ideogram for "domestic ass," Sum. *anšu-nita* (see my paper "Die Eselstadt Damaskus" in *ZDMG*, LXIX, 170, l. 12; for Sum. *anšu*, the prototype of our "ass" see my paper "Lat. *asinus* und semit. *ātān*, Eselin" in *OLZ*, XVIII, 203).

According to *AG*<sup>1</sup> (1889), p. 193, *nisqu* in *mār-nisqu* is an adjective meaning "noble," the masculine to *nisiqtu* in *aban nisiqtu*. But *nisqu* is evidently identical with Heb. *nešq*, "battle," so that *mār-nisqu* would mean "battle-colt," i.e., "war-horse, charger." I have translated *mār-nisqu* in this way for more than twenty years, and my explanation is given in Muss-Arnolt's dictionary. Arab. *muhr* means not only "colt," but also "war-horse." A. Müller's glossary to Nöldeke's *Delectus* (1890) explains *muhr* as *pullus equinus* and *equus bellator* (cf. Nöldeke in *ZDMG*, LXVII, 703, n. 1). I discussed the etymology of *māru*, "colt," and *māru*, "child" (cf. Aram. *tályā*, "lamb" and "boy") in *KAT*<sup>2</sup>, 508; *JBL*, XIX, 71. In *WF*, 222, I have shown that *middīn* in the gloss Judg. 5:10 is miswriting for *mōrīn*, "colts"; but Cook's idea that we should read in II Chron. 9:24, *sūsīm u-murnišqīm* (cf. *GB*<sup>15</sup>, s.v. *nešq*), is gratuitous.

The Assy. loanword *nešq*, "battle" (for Heb. *sh*=Assyr. *s* see *ZAT*, XXXIV, 231, l. 14) is found in Ps. 140:8:

<i>Yahwē 'uzzi yēšu'athî</i>	<i>sakkôtha lē-rošî vē-yom-nāšq<sup>1</sup></i>
JHVH, my Strength and my Help,	Thou hast guarded my head on the day

and in Job 39:21:

of battle.

<i>Yahpôr ba-'ēmq wē-yasîs</i>	<i>bē-khoah yecē lîqrath-nāšq</i>
He paws in the valley and neighs,	with vigor he goes into battle.

Heb. *yasîs* means lit. "he rejoices," just as Heb. *ṣahāl* denotes both "neighing" and "rejoicing"; cf. Est. 8:15, where *wē-samēhâ* is an explanatory gloss to *ṣahālâ* (*AJSL*, XXIV, 161). In Ps. 140:8 *Ḥ* has *ēn ḥmēra polēmou*, *Ḥ* in *die belli*, *Ṣ* *bē-yāmū dha-qērāva*, *Ṭ* *bē-yôm qērāva*. In Job 39:21 *Ṣ* has *lē-'ūrâ qērāva*, *Ṭ* *lē-qaddamûth qērāva*.

The primary meaning of Heb. *nešq*=Assyr. *nisqu* is "line." Arab. *nisâq* means "alinement, disposition." The verb *nâsaqa* signifies "to line," i.e. "to place" or "dispose in order, string" (pearls). "To string" may also mean "to string the bow" (by bending it sufficiently to slip the bow-string into its notches so that the string is tightly strained; cf. the *Cent. Dict.*). *Nôšqê qâsth* (I Chron. 12:2) means "bowstringers," i.e., "archers"

<sup>1</sup> This should be read *sakkôthal-rošiv-yom-nāšq*; cf. *AJSL*, XXIII, 256, n.

(AV "armed with bows"). In the gloss *nôšēqē (rômē) qāsth* (Ps. 78:9) *rômē* is a (tertiary) explanatory addition, and in II Chron. 17:17 *u-māghēn* after *nôšēqē qāsth* is a gloss. 𐤀 has *τοξόται καὶ πελτασταί*=*cetrati* (§ šādhēyāi *bē-qīštā wē-'aḥīdhāi sākhṛā*). Edmund Castell (1669) rightly compared this Heb. word with Eth. *wasāga*, "to bend the bow" or "to notch an arrow," with *w* for *n*, just as we have in Ethiopic *auçābāt*, "ear-rings," for Assy. *iñçabāti* (BAL, 94).

Heb. *nešq*, "battle"=Assyr. *nisqu* means originally "line of battle"; cf. Lat. *acies* and Assyr. *taxāzu* (ZDMG, LXIII, 518, l. 42) in KB, II, 142, 24 (contrast ZAT, XXXV, 106). A battle-ship was formerly known as a "ship of the line," and we still call the combatant officers of the navy "line officers." Battle may also mean "battle implements" (Assyr. *unūt qarābi*, Syr. *mānāi qērāva*, Heb. *kēlē milḥamā*, or *qērāv*, or *çavā*), i.e., "instruments of war, war material, arms, armor," just as Lat. *arma* denotes, not only "weapons" and "armor," but also "war" and "battle." In six passages of the OT (I K 10:25=II Chron. 9:24; II K 10:2; Isa. 22:8; Ezek. 39:9, 10; Job 20:24) *nešq*, therefore, means "arms, war material, warlike equipment," and in Neh. 3:19 (cf. *Ezra-Nehemiah*, 67) it seems to denote "armory"="arsenal," just as "armory" may signify "arms" and "armor."

But the difficult passage 'al-pikha iššāq kol-'ammī (Gen. 41:40) must not be translated "At thy behest all my people shall arm themselves," where Siegfried-Stade explains *iššāq* as a denominative verb, derived from *nešq*, "armor" (cf. AV<sup>M</sup>, "be armed," and Graec. Ven. ἐπὶ τῷ σφῷ στόματι ὀπλιεύται *pās ó êmòs leíws*, but "At thy command shall all my people line up," i.e., gather and arrange themselves, draw up in battle array and take the field. Gesenius' *Thes.*, 923b, below, gives *nuto tuo in ordines se collocet populus meus* as a possible translation. Also 𐤀 *ittēzān* does not mean "shall be fed," but stands for *izdaiyān*, from *zāinā*, "arms," *zaiyēn*, "to arm"; it is a form like *ittēsām* from *šim*. I have pointed out in *Ezra-Nehemiah*, 62:41, that the Aramaic Ittaf'al corresponds to the Assyrian reflexive of the Nif'al. 𐤀 ὑπακούσεται (§ *obediet* 𐤀 *la-qāla zīāka yet'azzaz kwellū hezb*) does not presuppose Heb. *išmā'* or *ya'nē*; nor does § *nissāv dīna* point to *iššaphet* (see Ball's *Genesis*). Both renderings are free translations.

Also in Ezek. 3:13 *maššiqôth iššā el-aḥôthāh*, "touching one another," the primary meaning of this Assyrian loanword is "to line up," i.e., to come together, join, unite, be associated (cf. the explanation given on p. 45, of Arab. *kāfata* and Lat. *paginare*="to join" and "to write").

In the same way we must explain Ps. 85:11:

<i>Hesdh wē-ēmēth niphgāšū</i>	<i>çedhq wē-šalôm našāqū</i>
Love and fidelity meet,	weal and welfare join.

So, correctly Gunkel, *Psalmen*<sup>3</sup> (1911), p. 161; cf. 𐤀 *iddēbēqū* (= *ithdēbēqū*). Instead of 𐤀 *našēqū* we had better read the Nif'al *nīššēqū*. For *çedhq*="weal, success, victory" see *AJSL*, XXVII, 36, n. 36; *WF*, 213, n. 97.